SURAT AL-MUMTAHANA

THE RESEARCH:
REFLECTION OF SURAT AL-MUMTAHANA

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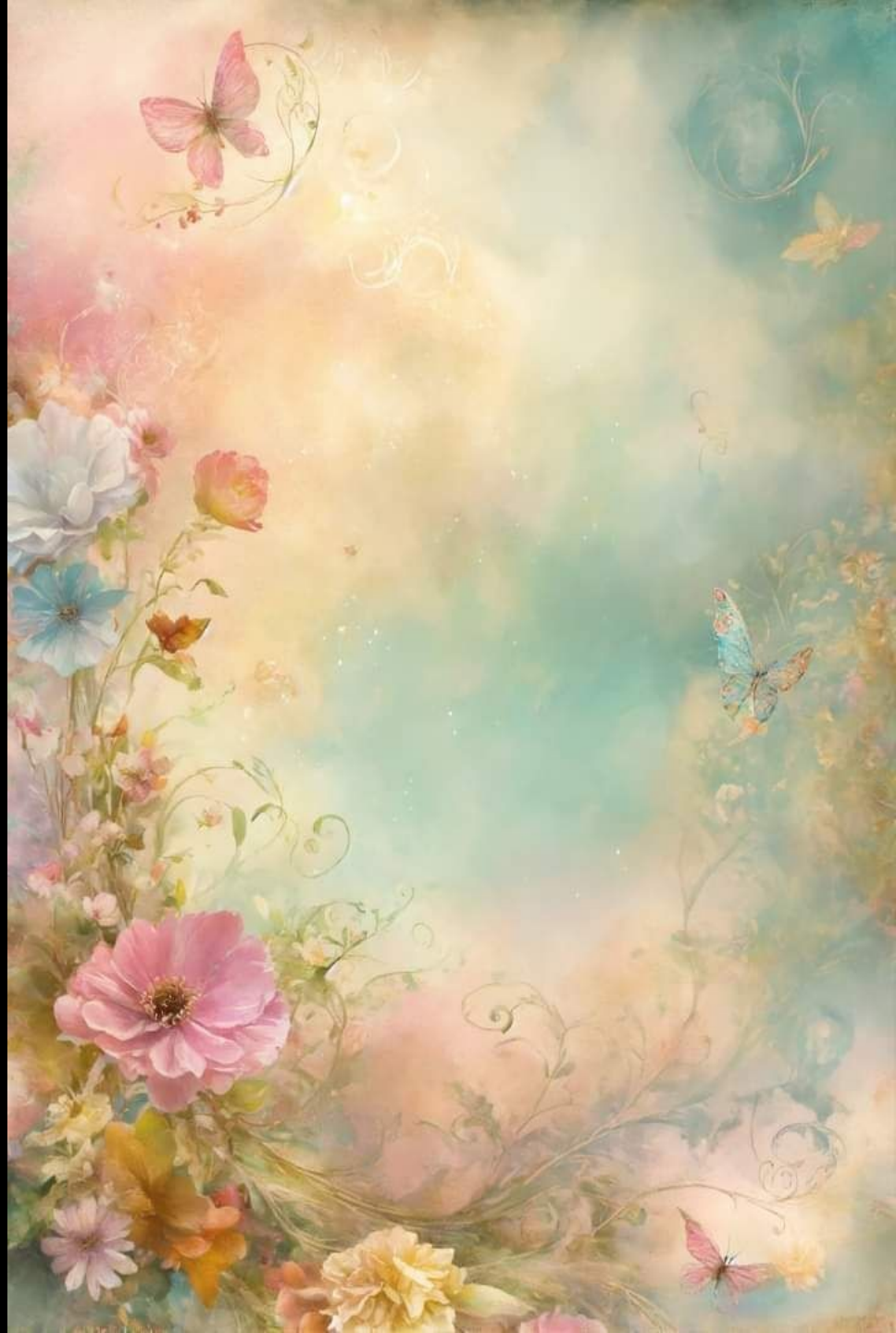
THE CONTENT

- THE REFERENCES
- THE BACKGROUND
  - PERIOD OF REVELATION
  - Major Issues, Divine Laws and Guidance
  - The detail of three issues
- THE AYAT IN DETAILS
- THE EXCERCISES

THE REFERENCES

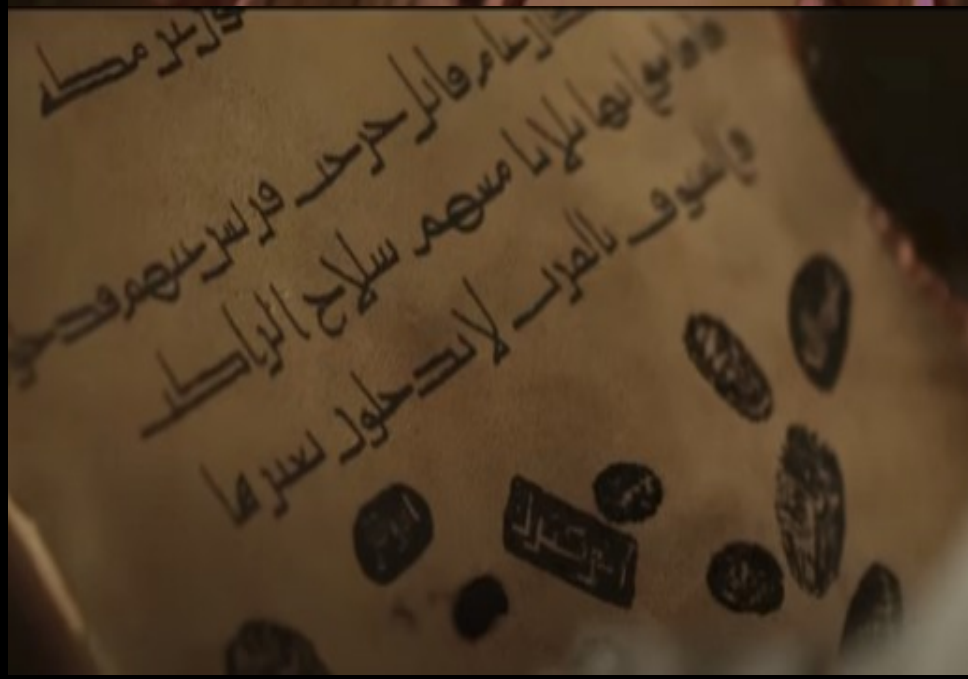
1. Surah Introduction, Revelation, Background, Summary and Ayah Themes | Alim

THE BACKGROUND



Period of Revelation 1

The Surah was revealed after the treaty of Hudeybiyah and before the conquest of Makkah.



Major Issues, Divine Laws and Guidance 1:

1.Do not befriend with those who are the enemies of Allah and the Muslims.

2.The Prophet Ibrahim (pbuh) and his companions are an excellent example for the believers.

3.Exception to the prohibition of friendship with unbelievers is made for those who had neither fought against the believers nor expelled them from their homes.

4.For women that become believers, test their Iman, and if you find them truthful do not return them to their unbelieving husbands.

5.Women's Bai'ah (oath of allegiance) in Islam is based on their commitment that they will not commit shirk, they will not steal, they will not commit adultery, they will not kill their children, they will not give any cause for scandal and that they will not disobey the Prophet.

The detail of three issues on which this Surah provided guidance 1:

- A strong exception is taken to the act of Sayyiduna Hatib bin Abi Balta'a who, a little before the conquest of Makkah, had sent a secret letter to the Qureysh chiefs informing them of the Prophet's intention to attack them. He had tried to inform the enemy of a very important war secret of the Prophet (upon whom be Allah's peace) only for the sake of safe guarding his family. This would have caused great bloodshed at the conquest of Makkah had

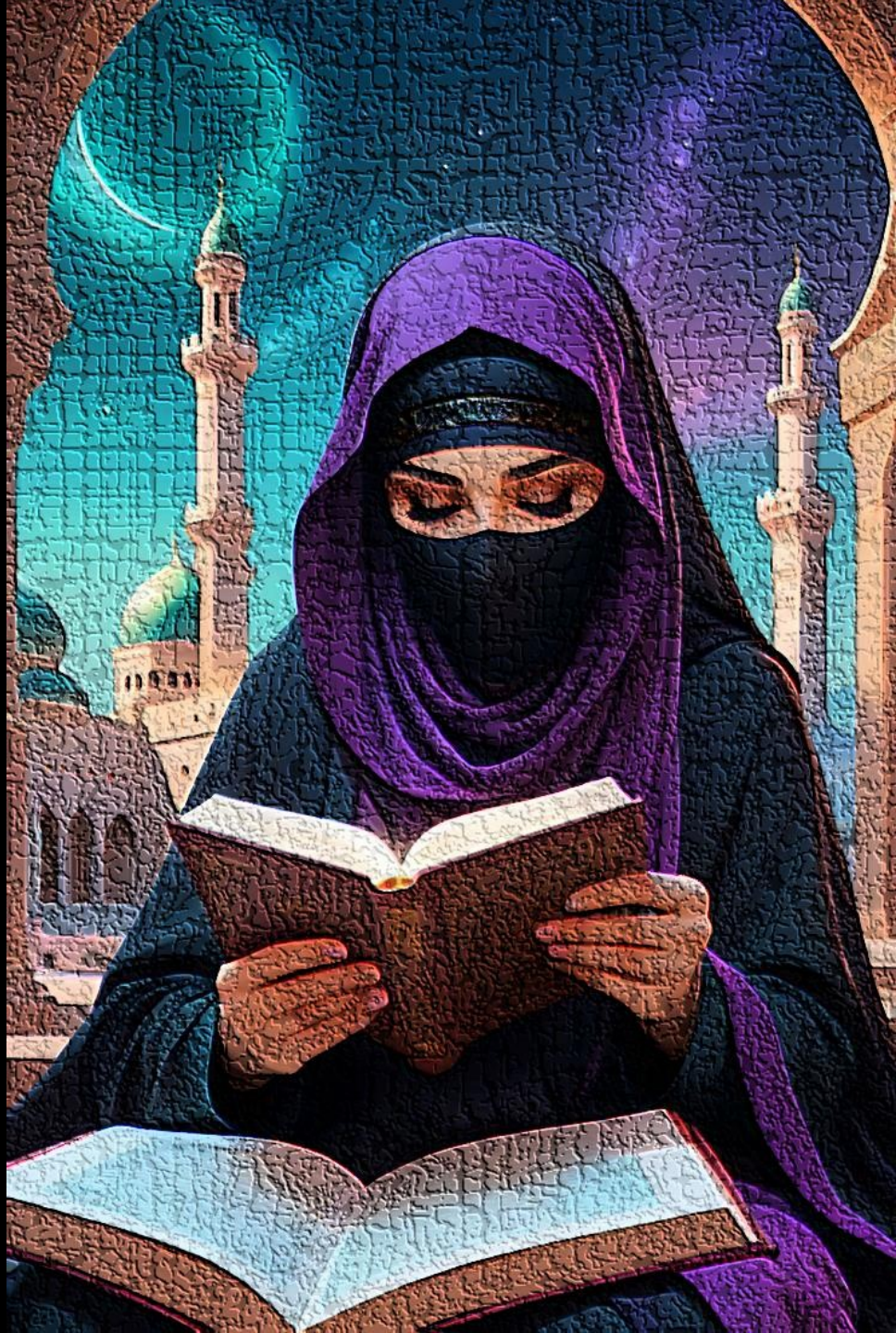
It would have cost the Muslims many precious lives; many of the Qureysh would have been killed, many of whom would have rendered great services to Islam afterward; the gains which were to accrue from conquering Makkah peacefully would have been lost. All of these serious losses would have resulted only because one of the Muslims had wanted to safeguard his

Administering a severe warning at this blunder Allah has taught the believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers who are actively hostile to Islam, and a believer should refrain from everything which might be helpful to them in the conflict between Islam and disbelief. However, there is no harm in dealing kindly and justly with those disbelievers who may not be practically engaged in hostile activities against Islam and the persecution of the Muslims.

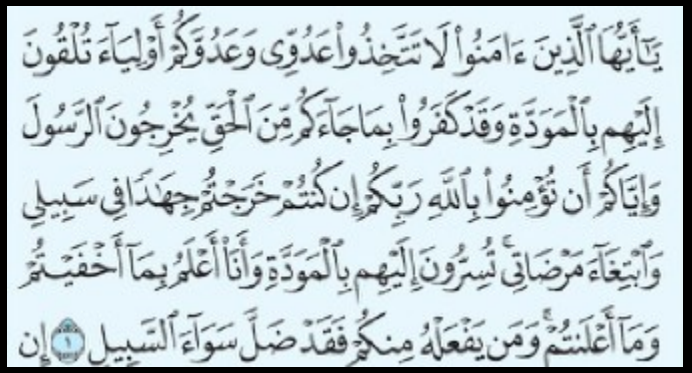
- A very serious social problem is addressed which was agitating the minds of the Muslims at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madinah somehow. The second relates to the Muslim women who had started emigrating from Makkah to Madinah after the conclusion of the Truce of Hudeybiyah.

- The problem arose whether they also were to be returned to the disbelievers, like the Muslim men, according to the conditions of the truce. Likewise, there were many Muslim men in Madinah whose wives were pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem forever, saying that the pagan husband is not lawful for the Muslim woman, nor

- The Holy Prophet (pbuh) has been instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were prevalent among the womenfolk of the pre-Islamic Arab society, and to promise that they would henceforth follow the ways of goodness which the Rasool of Allah may enjoin.



THE AYAT IN DETAILS


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ
إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ
وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي
وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ
وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن

O believers! Do not take My enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the truth. They drove the Messenger and yourselves out [of Mecca], simply for your belief in Allah, your Lord. If you [truly] emigrated1 to struggle in My cause and seek My pleasure, [then do not take them as allies,] disclosing secrets [of the believers] to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way.

وَمَآ أَعۡلَنتُمۡ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ۝١ إِن
يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ۝٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ

If they gain the upper hand over you, they would be your open enemies, unleashing their hands and tongues to harm you, and wishing

بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣ قَدۡ كَانَتۡ

Neither your relatives nor children will benefit you on Judgment Day—He will decide between you [all]. For Allah is All-Seeing of what you do.

يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ
لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ ۚ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا
بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ
إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا

You already have an excellent example in Abraham and those with him, when they said to their people, “We totally dissociate ourselves from you and shun whatever idols you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone.” The only exception is when Abraham said to his father, “I will seek forgiveness for you,” adding, “but I cannot protect you from Allah at all.” The believers prayed, “Our Lord! In You we trust. And to You we always turn. And to You is the final return.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

Our Lord! Do not subject us to the persecution of the disbelievers. Forgive us, our Lord! You [alone] are truly the Almighty, All-Wise."

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝٦ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ

You certainly have an excellent example in them for whoever has hope in Allah and the Last Day. But whoever turns away, then surely Allah ﷻaloneﷻ is the Self-Sufficient, Praiseworthy.

وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٦﴾ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ
وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٧﴾ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم

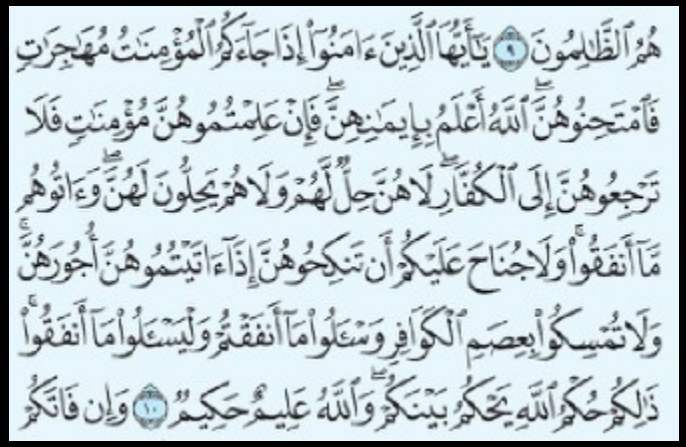
In time, Allah may bring about goodwill between you and those of them you now hold as enemies. For Allah is Most Capable. And Allah is All-Forgiving, Most

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن

Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.

۝٨ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن
دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ۝٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ

Allah only forbids you from befriending those who have fought you for [your] faith, driven you out of your homes, or supported [others] in doing so. And whoever takes them as friends, then it is they who are the [true] wrongdoers.


هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ
فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا
تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم
مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ
وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ
ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ

O believers! When the believing women come to you as emigrants,1 test their intentions—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. These [women] are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them.

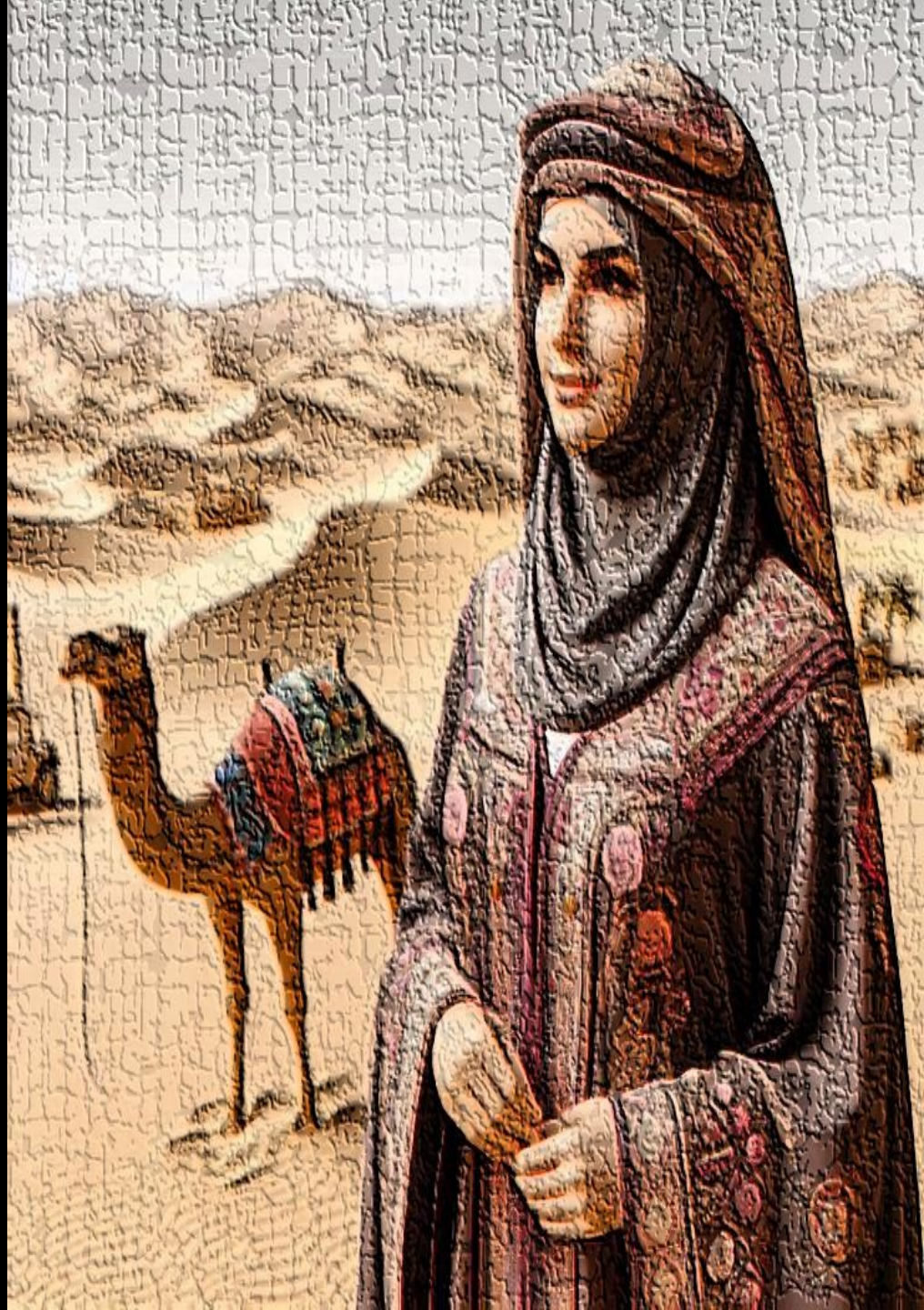
[But] repay the disbelievers whatever [dowries] they had paid. And there is no blame on you if you marry these [women] as long as you pay them their dowries. And do not hold on to marriage with polytheistic women.[2] [But] demand [repayment of] whatever [dowries] you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise.

Footnote - 1

According to the Treaty of Ḥudaibiyah), Muslims who chose to move to Mecca would not be returned to Muslims in Medina, and Meccan pagans who accepted Islam and chose to move to Medina would be returned to Mecca (except for women).

Footnote - 2

Those who moved to Mecca to marry pagans.



ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ
شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ
أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

And if any of your wives desert you to the disbelievers, and later you take spoils from them, then pay those whose wives have gone, the equivalent of whatever dowry they had paid. And be mindful of Allah, in Whom you believe.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ
شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى
مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
۝١٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ

O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah [in worship], nor steal, nor fornicate, nor kill their children, nor falsely attribute [illegitimate] children to their husbands,1 nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful.

Footnote - 1

lit., nor come up with a

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِمۡ قَدۡ
يَئِسُواْ مِنَ ٱلۡأٓخِرَةِ كَمَا يَئِسَ ٱلۡكُفَّارُ مِنۡ أَصۡحَٰبِ ٱلۡقُبُورِ ١٣

O believers! Do not ally yourselves with a people Allah is displeased with. They already have no hope for the Hereafter, just like the disbelievers lying in [their]

EXERCISES

Remembering

1. What is the main theme of Surat Al-Mumtahanah?
2. Can you list the key commandments or guidelines mentioned in this chapter?

Understanding

1. How does Surat Al-Mumtahanah address the relationship between Muslims and non-Muslims?
2. What moral lessons can we learn from the experiences shared in this Surat?

Applying

1. How can the teachings of Surat Al-Mumtahanah be applied to your daily life when interacting with people of different beliefs?
2. Can you think of a situation where the principles from this Surat might help resolve conflicts or misunderstandings among friends?

Analyzing

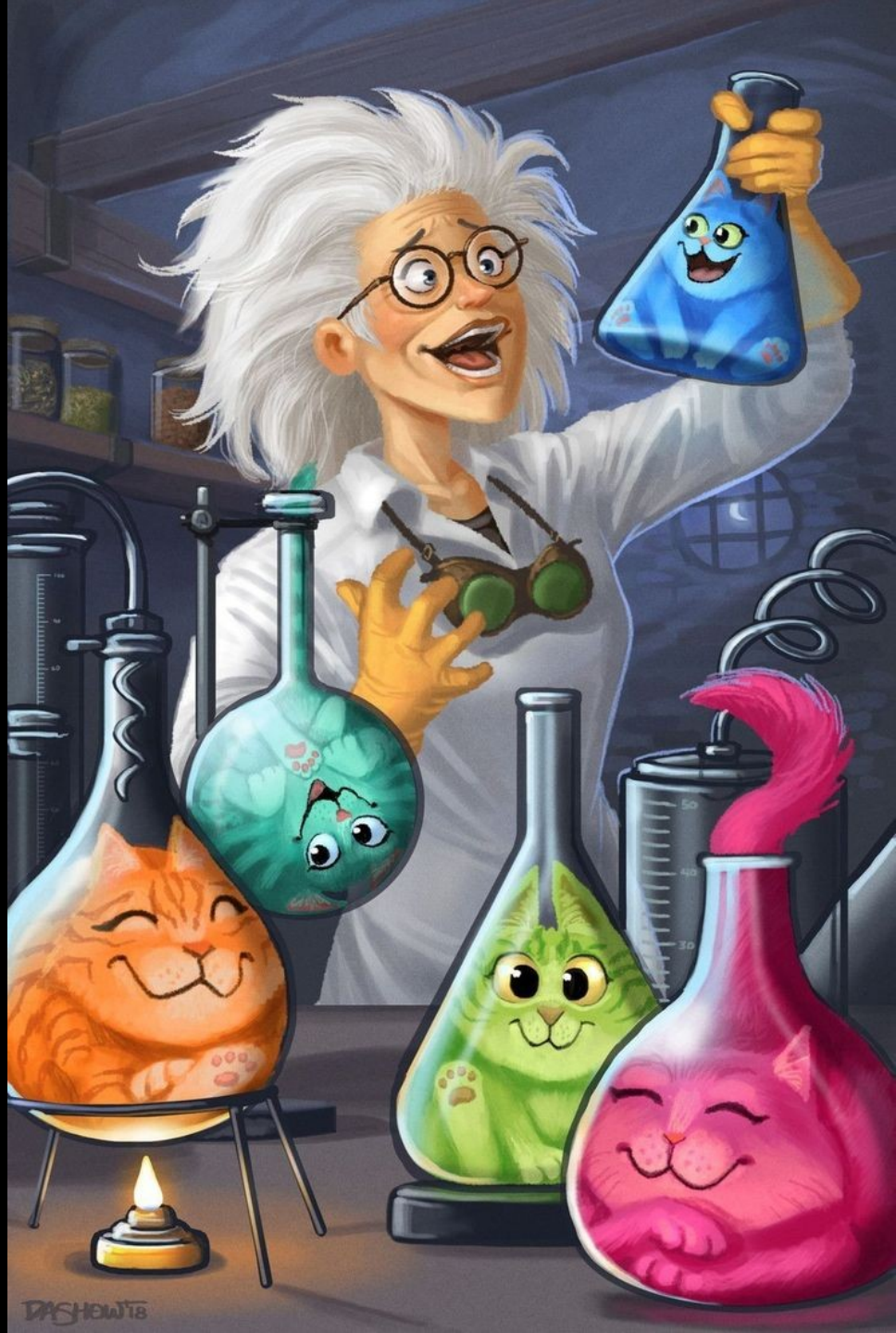
1. What are the implications of the societal rules discussed in Surat Al-Mumtahanah on community cohesion?
2. How do the verses of this Surat challenge or support the idea of integration versus separation in a multicultural society?

Evaluating

1. In your opinion, do you think the guidelines presented in Surat Al-Mumtahanah are still relevant today? Why or why not?
2. How effective do you think the teachings of this Surat are in promoting peace and understanding among different communities?

Creating

1. If you were to create a campaign based on the teachings of Surat Al-Mumtahanah to promote harmony in your school, what would it look like?
2. How would you design a discussion group to explore the lessons from Surat Al-Mumtahanah with your peers, and what topics would you include?



و الحمد
لله رب
العالمين